



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

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Poetry.

The Light of Zion.

BY JOEL H. JOHNSON.
Hail! thou glorious light of Zion,
Brought our darkness to remove,
By Moroni, who came flying
From the worlds of light above:
While hosannas
Hail'd the messenger of love.
Zion's glorious light is beaming
Brightly on a darkened world:
With her peaceful banner streaming,
To the nations wide unfurl'd.
Shout hosannas!
Darkness is from Zion hurl'd.
Lo! the truth to every nation
Soon shall spread from pole to pole,
With the gift of free salvation
Offer'd to each honest soul—
Shout hosannas!
While the light of truth shall roll.

LETTERS

BY ORSON SPENCER, A. B.
IN REPLY TO THE
REV. WM. CROWLEY, A. M.
LETTER XIV.
SUMMARY AND FINAL APPEAL.

[CONTINUED.]
The United States of America was first settled by fugitives from the intolerance and bigoted persecution of the mother country; and it now becomes no wonder that after all this tragic drama of inhuman and brutal outrages for near eighteen hundred years, that the children of them that slew the prophets, should deny the need of any further revelations, and also of any more apostles and miracles! But, sir, the Heavens are more compassionate. The Heavens feel the need to give further revelation, lest the whole earth be speedily destroyed through the abominations of this mother of harlots and her numerous progeny.
There are thousands of honest hearted people that deserve a better destiny than to be made the deluded prey and spoil of such abominations, under the flattering name of Christianity. It is to such these letters are designed to be a benefit. It is in vain for Protestants to charge the bloody axe of persecution against the Catholics, or for one sect of Protestants to charge and vilify another sect.—Knox and Calvin were relentless, if not actually murderous enemies of the Catholics; and there is scarcely a consequential Protestant sect in England, or the United States of America, that has not proven out their shameful and bloody pedigree by acts of banishment, hanging, confiscation of property, or proscription of caste.
These charges against the Christianity that has sprung up since the days of revelation, are capable of the most undeniable proof. It is no marvel that intelligent and high-minded men in every country have become so sceptical towards the prevailing religions of the day. The scepticism of France was a misnomer; it was not in reality a warfare against the true Bible, but against the horrid impositions supposed to be deducible from the Bible. If the Bible had been fairly represented by the true church, France would never have waged such a bloody war against it as it did in the days of its revolution. The Illuminati of France had sense enough to detect the fooleries and impositions of priestcraft, and the nonsensical notion of a God without body or parts, and in their misguided rage they mistook the Bible to be the source of these false religions.
The foregoing is only a cursory hint of the bloody character of modern Christianity, from the time when it slew the apostles who held the keys of revelation, and has ever since denied the need of any further revelation; for a hundred volumes of the size of the Bible, would not suffice to detail each instance where men

and women have been whipped, hung, ripped open, or gibbeted, or burnt, or their ears bored, and their faces branded with hot irons. The massacres of France, half-murdered Ireland, Germany, and England, if written in detail, would make an imposing library. Fortunate for humanity's sake, that no one religious power has any greater predominance than it has; else the want of religious checks and balances would even now be as fatal to the minority as the exhalations of the Uras. Yet, after all this, Christianity claims to be tolerant and catholic; and her bishops, enthroned in a salary of more than £27,000 sterling per annum, claim a regular succession from St. Peter. They might better have said from the murderers of St. Peter. Oh, shame on the cry of apostolic succession! What a transformation Peter must have undergone by this chain of succession! His gifts of discernment and healing gone! The spirit of prophecy and tongues have left him! The power to open prison doors, and of converse with angels, have left him impotent as other men! Marvellous falling off of every thing but salaries, and pomp, and persecution! Many suppose that Christ's Church must have been perpetuated on the earth, because it is said that the gates of hell should not prevail against it. Strange and fallacious argument for the continuance of the Church! Can it be supposed for a moment, that the Church prevailed against, because it is removed from the earth? Jesus was removed from this life and gave up the ghost, but was he therefore prevailed against? Did he not triumph over death, and ascend up on high, and lead captivity captive? Did he not thereby acquire the possession of all things in heaven and upon earth?
It should not be supposed, that because all the saints were put to death, or became extinct from the earth, that they have any less dominion over wicked men and fallen angels; on the other hand, by removal they increase in power and glory, and have authority increased upon their heads. The generations of the wicked have been prevailed against, ever since the Church left the earth. The curses that have followed the Jewish and Gentile enemies of the Church, from the days of the primitive Church till now, are perfectly visible to any but such as have eyes and see not, and ears and hear not. The Jews and Gentiles are like two inebriates, each sees clearly how very drunk the other is, but discovers not his own intoxicated and besotted condition. The Gentiles say that the Jews, through transgression, have lost the Urim and Thummin, and Ephod and Teraphim, and been proscribed and banished, and thousands killed and scattered, as a by word and proverb, among all nations. On the other hand, the Gentiles have lost the gifts and blessings of the Spirit, with all the holy order of apostles and prophets; and wiping the slush from their bloody hands, say they have no need of them.
Alas, sir, when shall the veil that covers all nations (both Jews and Gentiles) be removed, and self-righteous religionists confess that their sins have separated between them and their God, and hid his face from them? When will the sectarian priesthood that now arrogantly say, we are rich and increased in goods, and have no need of nothing, have humility enough to confess that they are blind, and naked, and destitute of all things, seeing that they are without the gifts of the Spirit, and the key of knowledge (revelation) and the authority of the priesthood.
I know it is very difficult to convince sectarians that they are not a pious people. Why, say they, do we not manifest much more fervency of spirit, and studied sacredness of deportment, and piousness exactness, in observing the Sabbath than Latter-day Saints? Do we not show to all men great self-abasement in confessing our sins to be like crimson and scarlet, and our iniquities to be like mountains in magnitude? Are we not scrupulously guarded against all levity and trifling conversation? Are not our preachers very grave, and apparently devoted and holy in their bearing? Do

not their frequent sighs and insuppressible groans, as their spirits are weighed down under the conviction of the worth of souls, and the vast responsibility of the Lord's watchmen, indicate profound piety? Do they not fast often and pray much? Are they not orthodox and evangelical, insisting much upon the new birth and a radical change of heart? How can it be that a people of this description are not pious and exceedingly holy? The preachers speak, and even walk in measured carefulness and peculiarity of manner, so that a preacher is generally known by his walk, and dialect, and sober, grave countenance.
Now, sir, when I have conceded most liberally to the above, what does it all prove? Why, sir, one act of obedience to God is better than the most rigid conformity to all the precepts of men. The more devoted and sincere people are in error, so much more agreeable to the prince of darkness. What a meagre atonement does a demure countenance, and sanctimonious sighs and groans, and self-loathing make, for transgressing the law of God, and changing an ordinance. Take, for instance, the ordinance of laying on of hands for healing the sick. Had this ordinance been perpetuated in the Church, millions upon millions of the human family might have been saved from premature death. Through this ordinance, Jesus Christ has said, "they shall recover." Through the sceptical abandonment of this ordinance countless millions have not lived out half of their days. How much compensation does it afford to the countless victims of disobedience, for men to assume a grave long face, and strive to elongate the name of God by gracious sounds, as though the name of God was too short without being stretched for such holy lips.
To be continued.

Ancient Customs of the Hebrews.

SHECHITAH AND BEDIKAH.
Among the wise and benevolent institutions of our creed, we are called upon particularly to note the laws ordering the manner of killing and examining animal food. They are based upon the principles of health, and our regard for edible animals as God's creatures. Deeply are the following reflections impressed upon our mind.
A man who is wanting in feeling towards brutes, could easily be carried away to commit heartless deeds toward his fellow men.
A man who is careful and cleanly in providing his food, will also endeavor to be pure in his spiritual cares.
According to these views, the Israelite can consume no meat which has not been slaughtered and examined by one who is authorised by an approved teacher of religion, (Rabbi.)—The Shochet (he who is authorised to kill) must be well versed in the mental and practical rules which our ancient sages have adopted; and he must be an Israelite of blameless moral character, for so trustworthy a position.
The rules established for the purpose of killing are these. The operator must be carefully examined before use, in order that it may contain no notches. The throat of the animal must be cut through without interruption, and only by the weight of the blade, in order to prevent torture or torment to the animal. In no other manner can an animal be killed.—Game which is shot or otherwise wounded cannot be eaten according to the Jewish law, and this is observed in all well regulated Jewish families. Should the animal not be killed as above stated, either from accident or intent, it is forbidden to be used, and is pronounced "Terephah," (torn,) or more properly "Essur," (forbidden.)
But the more important part of this ceremony is the internal examination, to discover whether the animal killed is free from disease and healthy, in which event it is to be marked with the Shochet's seal. If, however, on inspection, some defect or disease be apparent, the animal is rejected and not offered for sale as Cocher, (clean, or fit for use.) This exam-

ination is chiefly applied to the lungs; but in our opinion is not entirely sufficient. * * *
If our medical men would give us a report of their practice, we should learn that the temperance and care of our nation speak the beneficence of these institutions. Especially if a statement should be published of all the meat consumed by our neighbors, they probably would find mysteries in the annals of speculation upon health and life which the true Israelite never has to undergo. How neglectfully this portion of public welfare is administered!
It will be seen that food sold with the seal of the authorized Shochet, (killer,) has these advantages.
Being a trustworthy and correct man, the confidence reposed in him is continually watched by jealous eyes, that he may not be corrupted.
The animal sealed by him as fit for use has been bled to death without torture, or inward coagulation of blood, and examination of lungs and liver pronounced healthy, while, too often, those refused by him are exposed on the neighboring stall for sale, and ignorantly purchased by the masses.
Israelites have been accused of alienation from their neighbors. But as long as society neglects these rudiments of health and cleanliness, no one can justly blame us if we are unwilling to depart from this safeguard.
Such is the teaching of Shechitah and Bedikah.—Voice of Israel.
DRILLING MACHINERY.—The Mountain Courier, published at Yankee Jim's, in speaking of a new drilling machine lately put in operation in that neighborhood, says:
"This ingenious machine, which to be appreciated must be examined, is now employed in drilling a rock, about three hundred yards from town. Those who have not seen it would do well to pay it a visit; it will be found a great saving of time and hard labor for those who have much blasting to do. Our space will not admit, or we would give a full description of it."
It appears that the English miners are also experimenting with machinery, having for its object some improvement in the present slow method of removing rock both in tunnels and from open ledges. An English paper of late date says:
"Machinery for removing mountains or cutting them clean and clear into any required form was recently tested in the presence of a number of scientific gentlemen at the slate mountains in Wales. The stone is cut away and to any desired form without waste or blasting. The power made use of to drive the machinery is steam, and the guide or directing agent of that power is an enormous screw which is made to act upon what may be truly called gigantic chisels."
Whatever may be the result of the machines now being introduced, there can be no doubt in the minds of those who have paid any attention to the matter, that the time is at hand when, by the aid of machinery, man will be able to remove mountains from their granite foundations, or tunnel into their rocky bowels with almost as much as the "hydraulic" is now made to operate upon the face of the fragile deposits of our gravel hills, or the pick of the miner to work its rapid way, by tunnels, into the hidden recesses of their depths! In mechanical appliances the world is surely progressing!—Grass Valley Tel.
COSTLY BUILDING.—A letter from Lisbon, Portugal, says:—
"There is nothing of interest to be seen in the city, except, perhaps, a chapel in an old church, about 16 by 18 feet large, and said to have cost \$4,000,000. It is built almost entirely of amethyst, cornelian, lapis, Carnara marble, porphyry, and other precious stones.—The three sides are filled in with mosaic plates representing scriptural subjects, and at a short distance cannot be told from the original paintings. Two Candelabras in this chapel are said to have cost \$75,000 apiece; they are of sil-

ver, gilded, and are the only things of value left by the French, who knew not their worth."
Wealth of British Aristocracy.
EMERSON, in his recent publication, "English Traits," says:
In evidence of the wealth amassed by ancient families, the traveller is shown the places in Piccadilly, Burlington House, Devonshire, Lansdowne House in Berkshire Square, and lower down in the city, a few noble houses which still withstand in all their amplitude, the encroachments of streets. The Duke of Bedford includes or included a mile square in the heart of London, where the British Museum, once Montague House, now stands, and the land occupied by Woburn Square, Bedford Square, Russell Square. The Marquis of Westminster built within a few years the series of squares called Belgravia. Stafford House is the noblest palace in London. Northumberland House holds its place by Charring Cross. Chesterfield House remains in Audley street.—Sion House and Holland House are in the suburbs. But of the historical houses are masked or lost in the modern uses to which trade or charity has converted them. A multitude of town palaces contain inestimable galleries of art. In the country, the size of private estates is impressive. From Barnard Castle, I rode on the highway twenty-three miles from High Forze, a fall of the Tees, towards Darlington, past Raby Castle, through the estate of the Duke of Cleveland. The Marquis Breadalbane rides out of his own house a hundred miles in a straight line to the sea, on his own property. The Duke of Sutherland owns the county of Sutherland, stretching across Scotland from sea to sea. The Duke of Devonshire, besides his other estates, owns 96,000 acres in the county of Derby. The Duke of Richmond has 49,000 acres at Goodwood, and 300,000 at Gordon Castle. The Duke of Norfolk's park in Sussex, is fifteen miles in circuit. An agriculturalist bought lately the Island of Lewis, in Hebrides, containing 500,000 acres. The possessions of the Earl of Lonsdale gave him eight seats in Parliament. This is the Heptarchy again, and before the reform of 1832, one hundred and fifty-four persons sent three hundred and seven members to Parliament. The borough-mongers govern England. These large dominions are growing larger.—The great estates are absorbing the small freeholds. In 1786 the soil of England was owned by 200,000 corporations and proprietors; and in 1832, by 32,000. These broad estates find room on this narrow Island. All over England, scattered at short intervals among ship-yards, mills, mines and forges are the palaces of the noble, where the lifelong repose and refinement are heightened by the contrast with the roar of industry and necessity, out of which you have stepped aside.
POWER OF SEA-BREAKERS.—Stephenson, the builder of the Eddystone light-house, found, by experiment at the Bell Rock and Skerryvore light-houses, that, while the force of the breakers on the side of the German Ocean may be taken at about a ton and a half upon every square foot of surface exposed, the Atlantic breakers fall with about double that weight, or three tons to the square foot; and thus we reckon that a surface of only two square yards would sustain a blow from a heavy Atlantic breaker equal to about fifty-four tons! When, in November, 1824, a heavy gale blew, and another at the beginning of 1829, blocks of limestone and granite, from two to five tons in weight, were washed about like pebbles, at the Plymouth breakwater. About three hundred tons of such blocks were borne a distance of two hundred feet, and up the inclined plane of the breakwater; and they were carried over it and scattered in various directions. A block of limestone, seven tons in weight, was, in one place, washed a distance of one hundred and fifty feet. Blocks of two or three tons weight were torn away by a single blow of a breaker,

and hurled over into the harbor; and one of nearly two tons, strongly trenailed down upon a jetty, was torn away and tossed upward by an overpowering breaker.
A Desperate Conflict between a Lion and an Antelope.
DR. LIVINGSTON (in his Travels in Africa, an unpublished work) gives a very interesting description of a fight he witnessed in Africa between a lion and antelope. The Dr. and his guide just emerged from a narrow defile between two rocky hills, when they heard an angry growl, which they knew to be that of the "monarch of the forest." At the distance of not more than forty yards in advance of them, a gemsbok stood at bay, while a huge tawny lion was crouched on a rocky platform, above the level of the plain, evidently meditating an attack on the antelope; only a space of about twenty feet separated the two animals. The lion appeared to be animated with the greatest fury—the gemsbok was apparently calm and resolute—presenting his well fortified head to the enemy. The lion cautiously changed his position, descended to the plain, and made a circuit, obviously for the purpose of attacking the gemsbok in the rear, but the latter was on the alert and still turned his head towards his antagonist. This maneuvering lasted for half an hour, when it appeared to the observers that the gemsbok used a stratagem to induce the lion to make his assault. The flank of the antelope was for a moment presented to his fierce assailant.
As quick as lightning, the lion made a spring, but while he was yet in the air, the gemsbok turned his head, bending his neck so as to present one of his spear like horns at the lion's breast. A terrible laceration was the consequence; the lion fell back on his haunches, and showed a ghastly wound in the lower part of his neck. He uttered a howl of rage and anguish and backed off to the distance of fifty yards, seeming half disposed to give up the contest; but hunger, fury, or revenge, once more impelled him forward. His second assault was more furious and headlong; he rushed at the gemsbok, and attempted to leap over the formidable horns in order to alight on his back.—The gemsbok, still standing on the defensive, elevated his head, speared the lion in the side, and inflicted what the spectators believed to be a mortal wound, as the horns penetrated to the depth of six or eight inches. Again the lion retreated growling and limping in a manner which showed that he had been severely hurt, but he soon collected all his energies for another attack. At the instant of collision, the gemsbok presented a horn so as to strike the lion immediately between his two forelegs, and so forceful was the stroke that the whole length of the horn was buried in the lion's body. For nearly a minute, the two beasts stood motionless; then the gemsbok, slowly backing, withdrew his horn, and the lion tottered and fell on his side, his limbs quivering in the agonies of death. The victor made a triumphant flourish of his heels, and trotted off apparently without having received the least injury in the conflict.
TOBACCO was introduced into England soon after the discovery of Columbus, by Sir Walter Raleigh, and thence found its way into Europe; but not until fifteen years after do we hear of it among the Turks, whence it seems that the Orientals must have acquired their knowledge of this plant through some other channel—most probably from their Tartar neighbors. But, from whatever clime we first received this fragrant weed, there is no doubt that the earliest method of using it was in the pipe, and not in the form of cigars, or by inhaling the juice by chewing—which latter practice was unknown to the early lovers of tobacco, and is unpracticed by the Orientals even at this day.—Oceano-graph.
A late traveller says it is so cold in the northern part of Greenland that it freezes the fire out.

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FRIDAY, MAY 1.

The Mission of "Mormonism."

SINCE the early days of "Mormonism," its complete overthrow and annihilation have been regarded by many as the inevitable consequences of certain contingencies which were expected sooner or later to arise. For instance: while the prophet Joseph was alive, it was thought that his cunning and the extraordinary faculty that he had of governing and controlling men, were the qualities that kept the system and its followers together. Let dissensions spring up in their midst and his power be broken, said his enemies, and the system will speedily fall to pieces and its adherents be scattered; or let him be killed, and the fate of "Mormonism" will be for the historian to record, while he hands down to future posterity another striking instance of the credulity of our race and the wonderful effects of delusion. But how plainly the history of the past twelve or thirteen years has proved that they were not gifted with prescience! Dissensions sprung up, the prophet was martyred; but the system neither fell to pieces, nor lost its power. The truth of the adage that "man proposes but God disposes" was fully illustrated; for the identical measures through which they proposed to check the progress of "Mormonism" proved the means of accelerating it.

The experience of the past, however, has failed to teach the majority of the world that "Mormonism" is entirely independent of contingencies for its success and combinations of circumstances for its perpetuity. They are still waiting for "something to turn up" which will bring about the consummation so long and hopefully desired. No sign of trouble in "Mormonism" escapes their notice; a drowning man clutches at a straw no more eagerly than these individuals do at every thing that affords the least shadow of hope that there is likely to be a difficulty or dissension soon among that people. Every time they allude to the subject they write and speak as though the time for which they had been so anxiously waiting for twenty-seven years had at length arrived; the event had transpired which was to prove the initiatory step to the final destruction and overthrow of "Mormonism." Hopefully and gleefully they hail it, dilate upon it and fortify its consequences; but, alas! for their expectations, only to be again disappointed. These expectants of the destruction of "Mormonism," however, are never discouraged. They have a, to them, happy faculty of being able to fully ignore the increase and continual development of "Mormonism." "Mormonism" as a general thing in their imaginations, is going down, falling into disrepute among its believers, and trembling beneath the blows which it is receiving from some source or other. They hug this delusive phantasm to their bosom; and continue to hope on, hope ever, though by the appearance of every thing around them they ought to be convinced that their expectations are unfounded.

The present position and power of "Mormonism" is neither attributable to adventitious circumstances nor to the wisdom and power of man. God willed that it should do what it has done and is doing, and He overruled every thing for the accomplishment of these things. Men err when they attribute the rapid increase and spread of "Mormonism" to the persecution alone which it has received, or to the fiery zeal of its propagators. And they also err when they think that dissensions even among its adherents will produce its dissolution. Should every report which has of late been put in circulation relative to dissensions and trouble which are said to exist in Utah be true, what would it prove? Would it prove "Mormonism" false? Would it be any evidence that "Mormonism" would not fill the high and glorious mission assigned it? We want every man, particularly those who are watching so eagerly for trouble and dissension among the Mormons with the hope that they will prove their destruction, to understand that we are looking for all these things. Every Latter-day Saint who embraced "Mormonism" understandingly, has made his calculations on having trouble to contend with. He knows that the gospel net gathers fish of every kind, both good and bad; that the tares and wheat will grow together until the harvest; he therefore, expects to see those who do not practice what they have embraced, dissent and apostatize from time to time, and seek to produce the destruction of those who will do right and are determined to cling to the truth. False brethren was one of the great trials that the Saints of old had to

contend with; and, moreover, the dissenters were more embittered than those who had never known the truth. Dissensions did not, however, invalidate the truth of the gospel then, neither will they now.

It is no evidence whatever that "Mormonism" is untrue or that it is about to fall to pieces, because men should dissent from it, and seek its destruction and the lives of those who adhere to it. As well might men argue that because Lucifer and the third part of the hosts of heaven dissented and rebelled against the Father, that, therefore, the principles by which the hosts of heaven are governed are untrue, or that the association into which they are formed will fall to pieces. "Mormonism" as it is termed, is true; its principles are indestructible; they have been revealed from the heavens to the children of earth never to be again withdrawn. They have a mission to perform, and they must triumph, for God has spoken it. We do not preach the adherents of these principles unto mankind, for they are human and subject to all the weaknesses of humanity; but we teach the principles themselves. They are holy, pure and perfect, and will bestow all these attributes upon those who will practice them aright. Whether, then, we live or die, are persecuted or honored, have dissensions and dissenters to contend with, or smooth, undisturbed progress before us, the fiat has irrevocably gone forth that "Mormonism" must live until earth is filled with its principles and effects. The people are upon the earth who are to be the instruments in the hands of God, with their posterity, to bring about all these results. We can be that people, if we will; but if we will not consent to be, and will dissent, rebel or not carry out these principles, another people will be raised up to do this work. But all mankind may rest assured of this one thing, that "Mormonism" will never be overthrown. They wait in vain for "something to turn up" that will destroy it. The massacre of Joseph Smith and of hundreds of men, women and children did not do it; mobbing, oppression and wholesale expulsion entirely failed; neither will the death of any other man, nor hundreds of men, nor the dissensions or apostasy of any number, however numerous, bring it about.

"The Knotty Question of Utah."

ONE of the most troublesome questions now presenting itself to the new Administration is that of the Governorship of Utah. It is perfectly clear that if the Federal Government attempts to enforce its power in Utah, there will be armed resistance by Brigham Young. Gen. Pierce foresaw this, and so sneaked out of the responsibility of any steps to put down the bold defier of American law. The selection of a Governor who shall be willing to risk his life and reputation in the effort to subjugate Utah to law and decency, is a difficult task. Hitherto no suitable man has been found. Meantime, the President keeps the Kansas-like Governorship on hand to tender to importunate applicants for place who, like Fayette McMullen of Virginia, have more impudence and self-conceit than brains, and who, also like him, are sure to promptly decline a position which promises a gibbet rather than a bed of roses. If there is any consideration which might have been expected to tempt Fayette to go to Utah, it was its system of polygamy; but even that was insufficient to overcome his dread of Brigham's fanatical assassin.

The above we clip from the Washington correspondence of the *Evening Bulletin*. We do not vouch for the accuracy of the statement about the Governorship of Utah having been offered to any individual, though we find in the New York correspondence of the same paper, that the office has been refused by two or three civilians. It is next to impossible to obtain any thing reliable relative to Utah or its affairs from the correspondence of anonymous letter writers; but assuming a portion of it to be true, and that the position has actually been tendered to certain parties and by them refused, it shows us that the very means men have taken to injure "Mormonism" is now recoiling on their own heads. There is no suitable man been found, says this letter writer, who is willing to risk his life and reputation in the effort to subjugate Utah to law and decency.—Visions of gibbets and the extreme danger of being put out of the way by Brigham's fanatical assassins present themselves to the minds of some of those to whom the position has been tendered. That the dread of these dangers must have been of a most terrible nature every body must know who is in the least acquainted with the character of a professional politician and the eagerness with which he hunts for and accepts office, or they would never have been deterred from accepting this position.

There are politicians who do not dread in the least any evil results from a residence in Utah as its Governor; but they are too shrewd and sensible to accept the position, even were it offered, as they are fully convinced that the office is magnified with dignity and the duties honorably discharged by the present incumbent; and, moreover, they know that he is the *chosen choice of the people to be governed*. There are others, however, to whom the inhabitants of Utah are terrible; a more than mortal dread fills them at the bare thought of being thrown in the midst of the Mormons, and they would refuse a position of this kind, were they tendered it, from motives of fear. This dread of the Mormons, why should it be indulged in? Have this people ever failed to show due respect or pay the highest honor to any Federal officer, who conducted himself gentlemanly and honorably, and confined himself to the discharge of the duties of his office? Let the tes-

timony of Capt. Stansbury, Judge Reed, Judge Shaver, Col. Steptoe, and also that of Judge Kinney, given before both branches of the Utah Legislature, on the evening of the adjournment of the session of '54-'55, in the presence of the Territorial and Federal officers residing there, be adduced in answer to this.—These gentlemen were Federal officers, and their testimonies give the lie direct to the numerous statements made by the corrupt to the prejudice of the people of Utah.

The fact is, Governor Young, the Mormons and "Mormonism" have been atrociously misrepresented and belied, and the majority of the conductors of public journals have taken so much pains to spread these falsehoods and to suppress every thing correct and truthful, that a great fear and terror has taken possession of the minds of many in regard to them. Men have painted "Mormonism" so blackly, and described Governor Young as being such a monster, that they are actually getting scared of the phantoms of their own creation. They have dwelt on these subjects so much and so long that they begin to believe the imaginations of their own brains to be true, and that it is as much as a man's life is worth to put his foot in Utah, especially if he hold a Federal office. They are ready to flee when no man pursueth. We have been looking for the day when the inhabitants of Zion would be terrible; but we scarcely expected it to come about in this manner. Letter writers and editors are doing more than they imagine to make Joseph Smith a true prophet.

Obedience—Laws of God.

THE idea is quite popular in the Christian world that belief in Jesus and sincerity of heart, are the only necessary requisites to insure an entrance into the kingdom of heaven. The expression is heard from hundreds of mouths, "Oh, if I live a moral life, if I do unto others as I would be done by, I think it will all be right with me. God is a Being of mercy, and he will not cast off any one who leads a moral life." Hundreds delude themselves with this idea, and pass through life without making an exertion to obey a single given law of the Lord, other than to be what they consider honest and neighborly. They seem to entirely overlook the fact that God is a Being of justice as well as mercy; that He is a God of truth and can not lie; and that were He to do as they expect he will towards them, He would divest himself of the attributes which constitute Him a Being worthy to be adored, and would, therefore, cease to be God.

The Lord has revealed certain laws which He says in plain and unmistakable language, must be obeyed, or the being who dares to disobey must suffer the consequences. Jesus, who is one with the Father and whose word is equally binding upon us, says that men must believe in Him, repent of their sins and be baptized, or they will be damned. They were not commanded to be baptized before they were old enough to know what belief and repentance meant; but their belief and repentance were to precede their baptism. After they were baptized with water, they were to receive the baptism of the Holy Ghost; and until they experienced these baptisms they could not enter into the kingdom of heaven. Jesus told Nicodemus that "except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." An entrance into the kingdom of God, then, can not be obtained by a man who has not been born of water and of the Spirit. Neither sincerity nor morality will avail, except these essential ordinances have been attended to. Though the Lord is full of mercy and love for his creatures, yet his justice and truth would not permit so flagrant a violation of His laws, as the neglect of these ordinances would be, to pass unpunished, much less would He break His own word, where he says that the man who does not attend to these requirements can not enter into His kingdom, by admitting them therein.

But the people who look upon baptism by water and the laying on of hands for the reception of the Holy Ghost as non-essential to salvation, are not the only ones who have such peculiar views of the clemency of the Lord towards those who do not keep His commandments in all things. There are some who call themselves Latter-day Saints who seem to think that if it is not quite convenient for them to attend to all the requirements which the Lord has made of them that it will all be right; they need not be to any particular trouble to attend to these things; the Lord will overlook any negligence they manifest in this respect, and they will get the reward they are looking for. "Ah," say such individuals, "I know that such and such things are right, and ought to be attended to; but my circumstances are such that I can not do it; when it comes convenient I will attend to it." Their circumstances are not coming convenient, the performance of these things is put off, the time of probation is frittered away, and they come short of obtaining the blessings and the reward they might have received had they been faithful and diligent.

There may be circumstances of such a nature that the person who is subject to them can not do as he would wish; but in the great majority of instances it is for us, if we expect to gain a celestial glory, to exercise such faith that we can control circumstances and make

them subservient to our purpose. It would be folly for men to expect in the great day of reward that the excuse of their circumstances not being convenient for them to obey the law which the Lord says must be obeyed by all those unto whom it is revealed, would cause Him to bestow the same reward and exaltation upon them that he would upon those who obeyed it. The Lord says in explicit terms that we must abide that law and that covenant, or we can not enter in or attain to His glory. Can we expect, then, to enter therein, and not obey it? The Lord can not falsify His word; but will be compelled to exclude from celestial glory all those who do not comply with the laws which He has sent forth. The requirements of every law of God are inexorable, and can not be set aside. He never gave a commandment unto the children of men, without opening a way by which they could fulfil it; if they do not fulfil it, therefore, through lack of diligence or faith on their part, they must be the losers. He has done all that He can, consonant with justice, in revealing the law, with the rewards and penalties attached to obedience and disobedience, and in promising the necessary assistance to enable them to fulfil it, if they will but seek for it.

Not only is this the case with the law to which we have hinted, but it applies also to the law of lifting, to the gathering, and to every principle which has been revealed. Those who are guilty of procrastination in regard to these principles and commandments, thinking that there will be a time in the future when they can better attend to them, will come short of the glory of God, unless they heartily repent. Celestial glory, which is the burden of all our prayers, will be obtained by none such; for those who obtain this glory permit no circumstances to deter them, no fears to assail them, but rise superior to every obstacle, putting their trust in their God, and Abraham-like, obey every commandment and ordinance so soon as it is revealed to them. Experience will yet teach mankind that strict obedience to every law of God, is the only means by which they can obtain a seat and an exaltation in His kingdom; and that neglect of these laws or disobedience, however sincere or moral the person who does so may be, will effectually exclude them from a participation in the fulness of His glory.

Reports in Circulation.

THE situation of the people of Utah, and the solution of the Mormon problem, have of late claimed quite a large share of the attention of city and country journalists. The dissolution of "Mormonism" and the total disruption of the community at Great Salt Lake Valley are events confidently expected to take place within a brief period; and numerous hopes and predictions are freely indulged in upon these subjects. A variety of causes have conspired to produce confidence in the minds of these knowing ones relative to the truth of their predictions on these points. Last week, the news was received here that a schism in the Church in Utah had assumed a formidable character. Apostates from the faith as enunciated by the prophet Brigham, had of late wonderfully increased their numbers, and grown so rebellious that the Prophet was forced to encircle himself with a trusty guard. So bitter were his enemies against him that he was afraid to show himself in public, and had, therefore, deserted the Tabernacle. This is the story now industriously circulated on the testimony of Mr. Thompson, the Carson Valley Expressman, who learned in Carson Valley that these items had been received in private letters from Salt Lake.

The story so extensively circulated two or three weeks ago, that the prophet Brigham had been obliged to flee to save himself from the fury of his flock, is now laid aside and forgotten. That was not substantiated; it proved unreliable; but this late report is not so! The Carson Valley Expressman learned that it is true. His informant was informed, by a person who had heard another person say, that he understood that private letters had been received by somebody in Carson Valley containing this intelligence! Being so well authenticated, it must, of course, be true! In the words of the leading daily in this city "it is considered strictly reliable;" and all, therefore, look, with great interest, for the next news from the land of the honey-bee.

Some of the editorial fraternity looked so anxiously for this news, that when the Southern mail arrived on Sunday last, bringing Utah papers which were received in this city upwards of two weeks previously, they thought they had received intelligence of a month's later date than any thing that had previously arrived, and published it as such! But how great their disappointment when they could find no account of the running away, of the secession, or of the danger of Governor Young!—One of the number, in alluding to the subject, curtly remarks that "the papers, as usual, speak of the general prosperity of the Saints, and say nothing about their troubles." Another remarks, "we have no mention whatever of any disturbance in the Mormon Camp; but that is not surprising, in view of the fact that the DESERTER NEWS is the organ of Brigham Young."

How cruel it is for the Editor of the News to keep so quiet about the troubles in Utah!

But, then, he is under the control of Brigham Young; his paper is the Governor's organ.—How satisfactorily the silence in regard to the troubles there can be accounted for in this manner! A most strange and wonderful man is Brigham Young! Though forced to flee from the fury of his flock, yet still controlling the columns of the News! Though obliged to absent himself from the Tabernacle, besieged in his own house, and only preserved from the fury of his enemies by a few faithful friends, yet having under his influence an organ in which he dare publish his speeches and hurl his thunders of rebuke upon the wicked and ungodly!

We do not for a moment doubt but there exists a very great necessity for President Young to be guarded by his friends; neither do we doubt but that such protection will be needed so long as there are so many blood-thirsty and unscrupulous men in existence as there now are giving utterance to their feelings through the medium of many of the popular journals of the day. It is true, these individuals might not have either the nerve or courage to put him out of the way themselves; but they would incite and applaud the man or men who would do it. They would think it a speedy and an effectual way of solving the Mormon problem; and would think they were doing God service by taking such means to terminate a "gross delusion." President Young and his friends are fully aware of the existence of this feeling in the breasts of thousands, and are satisfied that the opportunity is all that is needed to re-enact the bloody and inhuman tragedy of Carthage.—They know that if characters of this stamp are not in Utah, they could soon go there. It would be unwise for his friends, therefore, especially when the fate of every prophet both ancient and modern, and even the Son of God, is remembered, not to guard and environ him. The crowning outrage of a long series of villainies and oppressions wreaked upon the person of the prophet Joseph, has left an indelible impression and has taught the Mormon people a lesson which, we trust, they will never forget. They have learned by bitter experience the necessity of watching as well as praying.

So much, then, for the stories of the prophet Brigham fleeing from his flock, and his being environed by a trusty guard for fear of his enemies, who are besieging him in his own house. Instead of fleeing from his flock, they would, were it necessary, die for him. Instead of being guarded by a few trusty friends, eyes of sleepless vigilance watch over him, and a whole people are interested in his safety. But who will believe this, when it is so different from what they would like it to be?

The Drought.

THE want of rain appears to be more severely felt at the present time than it has been at this season of the year since the occupation of California by the Americans. From the South the reports are quite gloomy in regard to the effects of the drought upon the crops and stock. In Santa Barbara county the cattle are suffering already for want of food. Los Angeles county is but little better; and in San Diego the *Herald* says, "Not one solitary blade of barley, wheat or other cereal is left. Every blade of grass this side of San Bernardino is parched up and withered, and our rancheros are selling off their cattle at any price what is offered." Scarcely a paper comes to hand from the interior that does not contain unfavorable accounts of the crops. Napa and Alameda counties, and perhaps, Santa Cruz county are almost the only counties likely to be favored with even a middling crop.

A table published in the *Marysville Herald* gives the following recapitulation of the number of rainy days each season of the year since 1849. The calculation for the present winter is brought up to the 22nd of April.

Winter of 1849-50	had 76 rainy days.
" " 1850-51	" 58 "
" " 1851-52	" 65 "
" " 1852-53	" 83 "
" " 1853-54	" 64 "
" " 1854-55	" 44 "
" " 1855-56	" 39 "
" " 1856-57	" 27 "

FIRE.—On Monday afternoon a fire broke out in a building near the corner of Dupont and Broadway streets, which threatened to prove very serious. It was at first thought that the whole block, which is composed almost entirely of wooden buildings, would be swept away; but through the energetic exertions of the Fire Department it was conquered. Fourteen buildings were destroyed. The loss is estimated at \$18,000. The loss of clothing and furniture falls heavily on poor families, who were principally the sufferers.

ANOTHER WHARF DESTROYED BY WORKS.—Tuesday morning, a portion of the wharf upon the south side of Washington street, between Drumm and East streets, about 60 feet long by 30 feet wide, caved in, owing to the piles which supported it having been eaten through by the salt water worms, which infest the harbors. The wharf, in falling, precipitated about eight hundred sacks of potatoes into the water. The ravages of the timber worms have rendered nearly the whole of the streets, built on piles, insecure, and unless some steps be taken immediately a few years will find the water front in ruins.

Eastern News.

By the arrival of the *Golden Gate*, which entered this port on Wednesday morning, we are enabled to lay a summary of the Eastern news before our readers. The following is the list of Federal appointments:

COL. B. F. WASHINGTON, Collector, San Francisco.
FRANK TILFORD, Naval Officer, vice Dameron.
WM. M. DABKON, Surveyor, vice Voorhies.
LAMSTER, Collector at Stockton, vice Scofield.
JOSE COVARRUBIAS, Collector at San Diego, vice Wetherly.

The report received by the last mail that Senator Broderick was much incensed at the manner in which his suggestions were treated by the administration, receives additional confirmation by this mail. He has withdrawn all his recommendations, and expresses the greatest indignation, it is said. He arrived in this city on Wednesday from the East.

Robert J. Walker has accepted the Governorship of Kansas, and will soon depart for that Territory. Richard F. Stanton, of Tennessee, is appointed his Secretary, and has already departed to his post. Strong hopes are entertained that Mr. Walker will be able to solve the Kansas difficulty, and restore peace to the territory.

Lee, the ex-clerk in the Pension Office, who charged Mr. Hume with picking his pocket at the last public reception of President Pierce, and who, because Hume caned him, shot him, has been acquitted by Jury.

A Baptist clergyman by the name of T. S. Kallach, Pastor of the Tremont Temple, Boston, and a prominent temperance and reform lecturer, is being tried in that city for adultery. The trial is causing great excitement.

Troops are to cross the Western Plains this spring, for the protection of the overland emigrants bound for California and Oregon.

It is hoped that by Dec., next the wagon road from Fort Defiance to the mouth of the Mohave river will be in condition for travel, as the work will be commenced in June, under directions from the Department of the Interior.

Deputations from the New York and Boston merchants have been in Washington, to urge the President to strengthen the American fleet in the China waters. They strongly deprecate all interference of our Government in the Chinese quarrel.

Washington correspondents state that Lord Napier, the new British Minister at Washington, has had several interviews with our Government on the Chinese question. England wants the United States to join her and France in some sort of demonstration against China, but our Government, it is said, has peremptorily declined.

The new Clarendon-Dallas Treaty, as revised by the Cabinet, has been sent out to London by a special messenger. The alterations are said to be of such a nature that they can not fail to be acceptable to the English Government.

It is said that a new treaty with Mexico has been drafted by the Cabinet at Washington, and is already on the route to that country.—It proposes the purchase by our Government of the States of Sonora, Sinaloa and Lower California, including the Gulf, and also the establishment of a line of postal steamers between New Orleans and Vera Cruz.

Advices from Europe are to the 21st March. Parliament has been dissolved, and an exciting canvass is commenced for the next Parliament. Lord Palmerston was invited to run for London, but he has decided to stand for his old borough, Tiverton. The Mexican envoy had arrived at Madrid. Matters in China remain comparatively unchanged. Difficulties have broken out between England and Japan. Two British war vessels have forced a passage into the port of Nangasaki. The Japanese made to resistance. No cause is assigned for this act. It is reported that negotiations are concluded between England and France, by which the latter agrees to furnish 20,000 troops for the China war.

Nicaragua.

The news relative to Walker's situation is unfavorable. His troops, it is said, are suffering for want of provisions. He is in Rivas and well fortified; but his men are deserting him every opportunity. Letters received here state that efforts are being made in the Eastern States to forward him relief in men and means.

THE sprightly *Town Talk* changed hands during the early part of this week. P. P. Hall, under whose management it has been for some time, has been induced in consequence of ill health and other causes, to withdraw.—The paper is now conducted by Messrs. Conklin and Haskin.

WE have received an interesting communication from Elder John L. Smith, President of the Swiss and Italian Missions, dated Geneva, Switzerland, Jan. 26, 1857, which we are compelled to lay over until next week.—Elder Smith was in the enjoyment of good health and spirits when he wrote, and rejoicing much in the labors of his mission.

The Latter-day Saints

Meet every Sunday in this City, at the PARSONAGE HALL, Stockton street, near Jackson, at 11 a. m. and 7 p. m. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

MINUTES

OF A GENERAL CONFERENCE OF THE SAN BERNARDINO BRANCH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD APRIL 6TH, 1857.

PRESIDENT AMASA LYMAN PRESIDING.

Conference was called to order at 9 o'clock, A. M. Singing by the choir. Prayer by President Wm. J. Cox. Singing by the choir.

President Rich arose and said, I feel truly thankful to meet with my brethren and sisters to-day assembled in the capacity of a Conference. Twenty-seven years ago, to-day, the Church of Jesus Christ of Latter-Day Saints was organized. Twenty-five years and six days of that time, I have been a member of this Church. I wish you to draw in the wanderings of your minds, and let us devote the day to the instructions and business of the Conference—pray that the Spirit of the Lord may rest upon you, and upon those that may speak.

There is one thing I wish to call your attention to, it is that we often hear persons say, that there is a great deal of difference between time and eternity; that now we know comparatively little, but in eternity we shall know all things. This is a mistaken notion, and truth is not its foundation. There are many in this congregation that know a great deal more than millions of spirits in the other worlds. We want to know how we shall obtain knowledge? Upon what principle can we know God? It is upon no other principle than revelation that we can obtain a knowledge of God and his attributes. It is our duty to learn and know the truth, practice it, and daily partake of its blessings. What shall it profit a man if he gain the whole world and loses his own soul? A daily application of the principles of salvation will be of more worth than the wealth of millions of worlds like this. Brethren, be diligent—live by faith and prayer—embrace all truth, as all truth pertains to salvation. Truth is simple and produces happiness; upon the other hand, mystery produces gloomy and unhappy feelings. The Saints may be to meet death; but they will inherit the earth. Wake up and cease to tread lightly the sacred principles which have been revealed.

The world have great veneration for the ancient prophets and apostles, and speak with great sanctity about going to Abraham's bosom, but if Abraham should come to their bosom, they would kill him, and deprecate the principles that he had embraced and cherished. This is a sample of the consistency of the world, and many who profess to be Saints. What is the cause of wickedness? Some are ignorant—they don't know the truth; others are wicked and don't wish to learn it. Think on these things, and learn to be wise in the days of your probation on the earth. You may not hear our voices for some time;—cherish the counsel we have given you, and you will do well.

I will now present to you the authorities of the Church and the Branch for you to vote and sustain, or reject. We want all to vote one way or the other.

The authorities were unanimously sustained as follows:

Brigham Young as Prophet, Seer, Revelator and President of the Church of Jesus Christ of Latter-Day Saints throughout the whole world. Heber C. Kimball as his First Counsellor. Daniel H. Wells as his Second Counsellor.

John Smith (son of Hiram Smith) Presiding Patriarch over the Church of Jesus Christ of Latter-Day Saints.

Orson Hyde as President of the Quorum of Twelve Apostles. As members of the Quorum of Twelve Apostles:

Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards.

George A. Smith as General Church Historian.

Wm. J. Cox as President of this Stake. Wm. Matthews as his First Counsellor. Daniel M. Thomas as his Second Counsellor.

Theodore Turley as President of the High Council. As members of the High Council:

B. F. Taylor, Jefferson Hunt, Sidney Tanner, Andrew Lytle, M. L. Shoup, Charles Orman, John D. Holdaday, Joseph Matthews, Daniel Stark, Alfred Bybee, James B. Rollins.

Wm. Crosby as Presiding Bishop of the Stake. A. W. Collins as his First Counsellor. Wm. S. Warren as his Second Counsellor.

N. C. Tinney as Bishop of the San Bernardino Mission. Ward O. H. Carter as his First Counsellor. John S. Harris as his Second Counsellor.

Richard R. Hopkins as Historian of this Branch of the Church.

President Rich followed with counsel to the officers of this Stake upon their duties,—the necessity of union in all their actions, and continual prayer—in all their deliberations strive to obtain and maintain the confidence of each other and the people.

I want now to present one other item to the Conference. Brother Lyman and myself have labored among you for several years past, and are now about to leave you for a mission to Europe. I want to know if we leave with the fellowship, confidence and best wishes of the Saints. I desire that there be no delinquency about voting. I wish all to vote as their feelings may dictate.

The vote was unanimous in the affirmative.

President Rich said, I feel to thank you and bless you in the name of Israel's God. Amen.

Elder Addison Pratt gave a sketch of his late mission to the Society Islands.

Pres. Rich called the attention of the Conference to the exertions of Elder George Q. Cannon in spreading the cause of truth, and called upon the Saints to render him all the assistance in their power.

Conference adjourned until 2 o'clock, P. M. Singing by the choir. Benediction by Pres. Amasa Lyman.

Conference continued at 2 P. M., with singing by the choir. Prayer by Elder Theodore Turley.

President Amasa Lyman said, It is not my intention to advance any mystery or new doctrine. This to me is an occasion fraught with deep interest. The incidents connected with it fill my mind with thoughts that have a peculiar influence on my feelings. Twenty-five of the twenty-seven years of the organization of the Church, I have been associated with it. To one unacquainted with the history of the Church for the past twenty-five years, this might appear an ordinary occasion; but those of us who have been associated with it for that length of time can see upon every page of its history, written in comfort and blessings, trials and sufferings, in all of which we have participated. This is past. If you could but feel that you had shared in the toil and anxiety of the little band to whom this work was intrusted, and now realize yourselves surrounded and enveloped with the elements of strength and greatness, would that you were a participant of the same; this would fully compensate for all we have been called to pass through. The evidences of the past should be to us an assurance to press forward.

In relation to our labors in San Bernardino, it is simply a brief period spent to advance the cause of God in this land; and whether we have labored successfully or not, we can answer the question for ourselves. But can the people answer whether they are redeemed to their salvation. This remains for them to determine. It rests with you to maintain your position as Saints. Suppose you are driven from this land, does this force you to apostasy, and to forget God? It does not. What did you come here for?—You came here to build up the kingdom of God. If that consists in planting vineyards, fruit trees, making farms, and building houses, it would have been done; but you came to build up the kingdom of God, by improving yourselves. It is our duty to make a constant application of the principles of truth—of Mormonism; to live daily our religion. Our actions are evidences of our feelings. The stranger that visits our city, construes our words and actions as the reflex of the principles of the Latter-day Saints. Your mission is to live your religion; I want you to carry out the teachings and counsel that we have given you from time to time.

It toll and perplexity is a reason for us to forget God, we have had plenty of that; but we have not forgotten God nor our duty; and what is true of us should be true of you. I want you to remember the covenants that you made in the desert, to abide the counsel of Mr. Rich and myself; and those of you who were not then with us, have assented to the same by coming here. We were satisfied then, that if we could get the people to do as we advised them, that they would do right; now that we are about to leave you, we want you to remember it. We have encountered our vicissitudes since we came here. From the first Conference that we held under the trees in the Cajon Pass, we have advised you in relation to your course in this land. Perhaps there were not the people then, those who thought that we were not true prophets, now they can see the results. We told you then, when all was union and peace, that if opposition and persecution came upon us, that it would originate right in our midst; you know whether it has been so or not. We have never told the people at any time that we were here permanent; but that while they were here to hold up their heads, and speak the truth. When you hear the truth deprecatd, then speak in its defense; but perhaps they might injure us, suppose they did, we have lived thro' it; I don't want you to be good Lord and good devil Mormons; you are here to live your religion, and when you don't know what to do, ask your President, Mr. Cox, he can tell you, then your success depends upon your application to his advice. I want you to do better by him, than you have done by us; cluster around him, sustain him, keep him alive, and the result will be, you will be Latter-day Saints.

We are about to leave you, and leave our character in the keeping of the Saints, as men of honor; we leave trusting that the pledges we have made in relation to our land matters will be fulfilled. We want you to do as you agreed, help to sustain the cause here. It takes a man of strong faith to trust me with his money. Many a man will trust me with his soul, that would not dare trust me with his cash. To our friends who have time and again helped us, we feel as we always have felt. To those who had the ability without the disposition to aid the cause, we have naught but pity; they, poor souls, have the worst of the burden.

We want you to sustain brother Hanks—stick to your covenants—be united—Sustain brother Cox, your President as Saints. Then, when you reach the time that the cause of God requires you elsewhere, you are ready to go. You are not here to build up a city with a certain number of inhabitants. This is but a secondary matter. You are here to serve God, and to keep his commandments. It has never been said that this would be the abiding place of the Saints. If you want to know how long you will stay in this land, I will tell you. If you take hold with your faith and means, to sustain the pledges we have made, you will stay until they are fulfilled—then continue to abide the counsel of the Church. If we came here under covenant to God, you came here under covenant to sustain us, and abide our counsel.

And, now, may God bless you with his Spirit, that you may be united in every thing connected with the interest of the Saints, religiously and politically—that is your salvation. Fix yourselves for traveling and await the commands of God to go or stay. To the people, the President, the High Council, and Bishoprick, I say, be united; union is necessary for your salvation. May the Lord bless you in the name of Jesus Christ. Amen.

President Rich arose and said, he wished to know if the Saints would sustain brother Ebenezer Hanks in his labors with their faith and means, as the agent of brother Lyman and himself in San Bernardino. If so, signify it by a show of hands. All hands were raised.

Conference adjourned until the 6th day of October next. Choir sang, "When shall we all meet again," Benediction by President Amasa Lyman.

RICHARD R. HOPKINS, Clerk.

Correspondence.

The Saints in the El Dorado Conference.

Dear Brethren: Having been appointed by the last General Conference held in this State, to preside for the present over the interests and affairs of the Kingdom of God throughout the mines, a few words from me defining my position, and expressing my desires and intentions may not be inappropriate.

For the last seventeen months Elder Stuart and myself have labored among you, endeavoring, to the best of our ability, to lay before the people the principles of the Gospel, and also to make your duty plain, without any undue regard to your friends or favors. You have received us with greater kindness than we could have anticipated, and have liberally ministered to our necessities, for which we pray God our Heavenly Father to reward and bless you. We wish you, however, brethren and sisters, distinctly to understand, that it is not merely for the sake of eating and drinking with you that we visit your abodes, but to do you good, to arouse you to a sense of your duty, and to induce you, if possible, to take the necessary steps to secure your salvation and make your calling and election sure. As you have learned from the Conference Minutes, brother Stuart is now called away to reside in a new and distant field, and four other Elders have been appointed to labor in your midst in connection with myself.

During the past year the work has made but little progress in this part of the State, and our labors have not been attended with that success which we desire, and which ought to have accompanied them. This is doubtless owing in a great measure to the hardness of the hearts of the people and their unwillingness to obey the Gospel; but it is useless to evade or deny the fact that it is also owing to a very great extent

to the want of faithfulness on the part of those professing to be Saints; for, if we lived our religion, we should carry about with us a spirit and influence which would be felt by all with whom we came in contact, and would convince them that we were actuated by higher motives and by a spirit superior to any thing they were acquainted with. The time has now come, however, when all who wish to be numbered with the Saints of God must live their religion, or the Spirit of the Lord will be withdrawn from them entirely and they will be left to the power of the evil influences which surround them. The spirit of the reformation is now being felt throughout the earth by all who retain a spark of love for the truth—now is the day of salvation and the time when God is ready and willing to pour out His Spirit upon us, and we call upon you, brethren and sisters, to wake up, to repent of your sins, your slothfulness, indifference and worldly mindedness, renew your covenants and live your religion. There is yet a great work to be done in this country; will you assist us to do it? If you will, there will be more accomplished during the next six months than has yet been done on this Mission. But it depends on ourselves to a great degree whether this shall be the case or not. We call upon you to assist us—not merely by your means; that is a matter of minor importance; if you have the Spirit of God abiding in you it will open your hearts and suggest to you when, where, and how to be literal in this respect, and it is but little our money will accomplish without the aid of His Spirit—but what we want, is, your faith, prayers, example and influence. Let the world see by your actions that you believe what you profess; let your light so shine before men that they may see your good works and glorify your Father in Heaven.

The word of the Lord has gone forth for all who desire to retain a name and standing among His people to repent of their sins and renew their covenants. This is a privilege which we shall not always have—the time is near at hand when we can not be baptized for the remission of our sins—let us not improve the present opportunity. But in doing so, let us realize the solemnity and importance of the ordinance, and the covenant which we make at the waters of baptism. Let none renew their covenant for the mere sake of form, nor unless they feel that they have need of remission of sins and are determined to do better for the future; but let us heartily repent of our sins, purify our hearts, and come forth with a firm determination to humble ourselves in the sight of the Lord and keep all his commandments as made known to us by his servants.

In order to prevent imposition upon the Saints, and also for the better regulation and more effective operation of the work of God, it was decided at the last General Conference that no Elder has any authority to preach, collect tithing, or transact any business for the Church in any of the various Conferences in this Mission, unless he be authorized to do so by the President of the Conference in which he may be residing or by the President of the Pacific Mission through the STANDARD. Therefore, brethren, whatever you may have to contribute, whether tithing or donations, hand it to such as are empowered to receive it, and it will be properly applied, while you will get credit for it.

Though we do not, as individuals, ask for your means, yet there is one item to which I wish to call the attention of the Saints. The financial condition of the STANDARD has been laid before you through the medium of its columns, and some of you are doubtless aware of the many expenses connected with the publication of a newspaper, and especially in California. You are also aware of the immense influence the STANDARD wields, how powerful an auxiliary it is to the progress of the work, its vast importance to the prosperity of the Kingdom of God upon this coast, and how necessary it is that it should be sustained and continued. Many of you have contributed liberally towards its support, and are doubtless doing all you can. But there are those who cannot understand why such calls should be made upon them for its sustenance. They think that the circulation of the paper, with the tithing that is paid in, be it more or less, should support it. But this is not the object which this paper is collected, neither is it the object for which it is collected and to which it is devoted are definite, and ought to be familiar to every Saint.

Some may think that the many calls made upon them are somewhat onerous and oppressive; but are they so indeed to those who set the proper value upon their religion? No, brethren, the individual who is burdened by the thought of what thousands of their brethren in other lands, who have not half the means which the Lord has blessed them with, bear gladly, and for no greater reward than they expect to receive, viz.: the gift of salvation.

Mormonism, as you well know, is different from all other religious systems. They pursue a general system of begging from unbelievers to support their tottering fabric, while Mormonism is all within self and depends on its own immediate followers for support, consequently we have to make greater sacrifices than the members of other churches. You expect an inheritance in the Celestial kingdom of God, with Abraham, Isaac, Jacob, &c. Let me ask how much you would take for your interest in that kingdom. Is there any amount of money which would purchase it of you? No! Now can you expect to have an equal inheritance with those men who have given there all—their means, talents and lives for its establishment, while you have made comparatively no sacrifice? No, you can not, and depend upon it, however we may flatter and deceive ourselves, none will have an inheritance in it, but those who have spent their lives in its establishment. If then, you value so highly the knowledge of the principles of salvation which you have obtained, think of the self denials and sufferings which others endured to make you acquainted with them, and ask yourselves how much you ought to do, what sacrifices you ought to make to spread abroad the knowledge of these same principles to your fellow beings. The STANDARD will do this more effectually and extensively than we can—therefore let us unite in supporting it; and I would respectfully suggest to the Saints, if it is possible, if there are circumstances will in any way permit, to adopt some systematic plan of contribution towards this important object.

The world may laugh at, pity, or deride us for thus disposing of our hard earned means; but we know in whom we have believed, and we know that our reward is sure if we only prove faithful. To sustain the STANDARD, then, will be one of the principal objects of any mission and those connected with me. Will you co-operate with us?

There are one or two other principles which I wish to say a few words upon to the Saints through the medium of the STANDARD, but as this is already too lengthy, I will defer it till the next number.

W. H. SHERRMAN.

WAKE.—On Thursday last, the mercury in Mokelumne Hill rose to 90 degrees in the shade.

Later from the South.

The steamer *Santor* arrived from San Diego and intermediate ports on Sunday morning April 20th.

By the *Santor*, we have dates from San Diego and Los Angeles to the 18th of April.

A meeting has been held in San Diego to make arrangements for the construction of a wagon road to the Colorado.

In the murder trial of James P. Johnston, for the murder of Henry Warner in Los Angeles, the jury failed to agree, and were discharged. The *Los Angeles Star* thus speaks of the matter.

In life and property safe in the community? The answer is forced upon us—certainly not! This is an appalling state of affairs—but it is right the public should know it. We have seen perpetrated in this city a murder, foul and unprovoked, for which there is no redress. A young man, in the full bloom and vigor of manhood, is cruelly shot down in his own house, and the law is insufficient to punish the murderer. Hereafter, no man can consider his life safe, even in his own house. In other countries, a man's house is his castle. It is not so here. If he dare to assert his ownership, or attempt to expel a drunken rascal, he is shot down, and the law looks on and placidly folds its hands in passive quiescence.

A reckless rowdy enters a house, and demands the property of the inmate. It is refused, and a loaded gun is presented against the breast of the man who has the temerity to suppose that anything he seems to possess is his own.

The rights of the accused must be protected. *Death* here no right. The community has no protection.

The majesty of the law must be vindicated. *Majesty* forthwith! When her garments are filthy with evil and her robes rotten with corruption and debauchery!

God of Justice! How long—how long is this iniquity to be permitted!

Shall the blood of our murdered fellow-citizens forever cry to Heaven for vengeance in vain?

Are the laws of our country to be forever inoperative—or to be effective only in shielding the assassin and murderer?

Never was a clearer case presented to a jury. Never was a charge more strongly substantiated. Never was murder perpetrated with so little of provocation.

And yet the country has been ransacked from one end of it to the other, and there has not been found twelve righteous men who will vindicate justice, and protect the unoffending.

Gods complaints of the great want of rain in that section of the State. Vegetation, except on the low moist lands, is withered and parched, and fears are entertained that there will be lack of pasture for stock. Rain is anxiously hoped for. Meanwhile millions of grasshoppers and worms are destroying the verdure on the neighboring hills that has lived through the season thus far.

Later from Sonora—Rumored Killing of thirty Americans.

From *El Clarion Publico*, of Los Angeles, of the 18th inst., the following is translated:

We are informed by parties who have arrived from Sonora, that a party of filibusters, who, a short time since left this State for the Gila River Purchase, crossed the line which divides that territory from Mexico, advancing toward the interior of Sonora, when they were surprised, at a place called Jarillas, by a force of Sonorians, under the command of Captain Lorenzo Rodriguez. The men being armed with rifles and shotguns, and where they were going, and their refusing to answer, his force fired on them, killing thirty and dispersing the remainder, who left all the mutilations of war which they had. This is the manner in which we get the news from some. Others, who have arrived here from Sonora, inform us that on the frontiers of Sonora, at a place called Calabazas, a small force of Mexicans, was attacked by a party of Apaches in considerable numbers, and that the former were obliged to ask the assistance of the United States troops stationed at Tucson, where there was a company of 80 men. This force went in the direction of Calabazas, but before arriving there they were surprised by the Indians, and thirty of them killed; the other five having remained behind, as soon as they heard the firing, retreating to Tucson, and carrying the news.

It would seem, from the above, that either a party of Arab's party had been killed, or that a force of Arabian soldiers had met the same fate.

EARTHQUAKE.—It is said that an earthquake was recently felt at San Gabriel; and also at San Jose, nine miles from Los Angeles. It is said that at Fort Tejon the earthquakes are yet in active operation in that section of the country. The earth seems to be in an almost incessant state of agitation, and the residents are living in constant alarm.

WASHINGTON TERRITORY.

MORE INDIAN TROUBLES.—The *Washington Republic* says: We learn by an express from Port Townsend, that Mr. Olney, the U. S. Inspector at Bellevue, had been notified by the Hudson Bay Co. agent that he was not safe there and they could not protect him. Mr. Griffin, the agent, had received a dispatch from Gov. Douglas, and immediately resorted to leave the island, and the Hudson Bay Co. dressed a letter to the Collector at Port Townsend, explaining his reasons. A number of war canoes, filled with Northern Indians, had arrived at Victoria, and a large force was to have gathered at Nanaimo, where the H. B. Co. had mines. Their object was an attack upon the Americans. The Ma sachusetts went into Victoria just after the express left. She did not know of the gathering, but we presume, if this news be true, will remain in our waters.

The same paper says: There have been several murders committed by Indians down the Sound on one another. John Adams, the Chief at Port Discovery, and another, were stabbed by one of their tribe in a drunken row, and Gen. Pierce, the Chewam Chief, shot his brother.

News from the Interior.

Review News.—A correspondent writing to the *Standard* gives the following account of events that have transpired in Pitt River Valley.

We had two battles with the Indians, one near the Hot Springs, and the other about ten or twelve miles up the East Fork of Pitt river, above the ferry. Our company of about twenty men was to small for effective service. The Indians were always on the look-out, and we did surprise them, it was after traveling in the night and coming upon them at daylight. When I left to come to this place, nineteen Indians had been killed, and many wounded, though I do not know to the number. Twenty-three Indians were taken prisoners, the most of whom were squaws and children; they were turned loose again. I came to Yreka to make arrangements about having the ferry reestablished in Pitt River Valley as soon as possible. I left the company still hunting for the Indians. They have provisions enough for some weeks, and will, I think, kill a good many more, so that we will not be troubled by them hereafter on the road.

Samuel R. Lockhart writes to the *Standard*, from Yreka, under date of April 21st: "We do not know to the number of Indians, one near the Hot Springs, and the other about ten or twelve miles up the East Fork of Pitt river, above the ferry. Our company of about twenty men was to small for effective service. When I left to come to this place, nineteen Indians had been killed, and many wounded, though I do not know to the number. Twenty-three Indians were taken prisoners, the most of whom were squaws and children; they were turned loose again."

Dr. Higgins of Folomoe, succeeded in dislodging a live snake eleven and one half inches long from the stomach of a man named John McNamee of Pitt River County. It is represented as being different from any species in this country. The man still complains of having a larger one remaining in his stomach.

Flour.—500 bbls Domestic at \$12 cash, and 1300 gr. sacks do at \$12 50.

OATS.—Sales of 340 sacks at 2 1/2.

POTATOES.—Sales of 500 sacks at 1 1/2.

PROVISIONS.—28 lbs choice Ham, in brine, sold at 16 1/2; 50 kegs of Lard sold from second hands at 22 1/2.

PRODUCE.—Ere—450 sacks Potatoes sold in lots at \$1 per sack; Light sales of Oregon Onions at 6c per lb; 10 tons choice Hay at \$18; Sales of 400 gr. sacks Oregon Flour at \$11 25; Jobbing sales of 300 gr. sacks Domestic at \$13 @ \$14; Jobbing sales of sweet Eastern Corn meal at \$9 75; Sales of about 40000 sacks of Wheat, in lots, at \$1 @ 4 1/2; Sales of 700 sacks of Oats, in two lots, at 8 1/2.

PROVISIONS.—Sale of 50 firkins choice Butter at 28c; 10000 lbs Navy Brand at 5 1/2.

GROCERIES.—25,000 lbs re-cleaned Manila Rice sold at 7c; 40 sacks Sandwich Island Coffee at 14 1/2; BLANKETS—120 pairs Heavy Blue Blankets sold at 55.

LUMBER.—35,000 feet Oregon and Redwood sold at \$25 @ \$27; 50,000 Shingles at \$4 50.

THURSDAY EVENING, April 20.—1 P. M.

PRODUCE.—Ere—450 sacks Potatoes sold in lots at \$1 per sack; Light sales of Oregon Onions at 6c per lb; 10 tons choice Hay at \$18; Sales of 400 gr. sacks Oregon Flour at \$11 25; Jobbing sales of 300 gr. sacks Domestic at \$13 @ \$14; Jobbing sales of sweet Eastern Corn meal at \$9 75; Sales of about 40000 sacks of Wheat, in lots, at \$1 @ 4 1/2; Sales of 700 sacks of Oats, in two lots, at 8 1/2.

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Speaking of the predicted collision between a comet and our hemisphere, the *Mariposa Gazette* observes: "As Mariposa, being unprovided with water ditches, is the driest place we have any account of, it will probably be used for kindling. A few more weeks of the kind of weather we have been having lately, and it will burn fast rate." A pleasant prospect truly.

THE SHARPS AND UTEQUA INDIANS.—The Sharps and Utequas, says the *Salinas Standard*, are keeping guard and in arms. There has been a number of deaths among the Sharps, and they attribute them to some mysterious influence of the Utequas, and had shot dead an Utequa "malicious man," wound another. Among the deaths of the Sharps was that of a son of chief "John." At the moment of his death, he said he felt an unseen arrow pierce his heart, sent by the Utequas. The shooting was the consequence of this. The Indians seem to have received "Saltem witchcraft." Superstitious says he succeeded in allaying the excitement.

THE COWS IN LOMA, DUNAS VISTA and Jackson valleys, in Amador county, have not as yet suffered from the drought, but it is the opinion of farmers that if rain does not fall in the course of the next two weeks, and the weather continues hot as it has been for a week past, that they will yield but little, if any thing.

SMALL FOX.—We are credibly informed that the small fox is now prevailing to some extent in the southern part of this county. A gentleman who came out on the last steamer has died with it, and the disease is prevailing in the family of Mr. Bailey, at whose house the man died.—*Stockton Melodist*.

PANTHER KILLED.—A panther was recently shot near Red Bluffs by a hunter. After receiving the first shot, he made a spring at his antagonist, which the latter narrowly escaped, and saved himself by firing into his body a charge of buckshot.

The recent hot weather has caused a rapid melting of snow in the mountains, and a consequent rise of the rivers. The Merced was swollen beyond precedent at this season of the year, to the detriment of ferry boats, all but one of which have been swept away.

Henry Browning, one of the party convicted at the present term of Court of Sessions of Calaveras of robbing the stage near Arroyo, last winter, of \$7500 of Wells, Fargo & Co's money, was shot and severely wounded by an officer in attempting to escape.

PACK TRAINS.—Several pack trains left Placerville last week for Carson Valley, well laden with assorted merchandise. The American says, the prospect for a lucrative trade with the Valley, is quite encouraging.

An alight shock of an earthquake was felt in Alameda county last Monday, at about twenty-two minutes before five o'clock, P. M.

Considerable sickness prevails in Mariposa, brought on by carelessness, the *Gazette* says.

CRUISE OCCURRENCE.—A boat containing four fishermen, native Californians, was lately besieged by a whale, in a little bay called Tucum, near Malibu, the whale having got between them and the shore, about 400 yards distant, and prevented their return. At this juncture another whale, which they had not previously seen, rose under the boat and sent it whirling through the air. The men being greatly alarmed, got ashore safe, but the boat, which formerly belonged to the Yankee Blade, has never been seen or heard of since. This is what we call "turning the tables."

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.

COMMERCIAL.

SATURDAY EVENING, April 25.

FLOUR.—1500 grs sack Oregon sold at \$9 75, and Jobbing sales of 800 do Domestic, \$13 @ \$15.

GRAIN.—380 sacks barley sold in lots at 1 1/2; 150 do inferior at \$1 65. Oats 300 sacks sold in lots at 1 1/2 to 1 1/4. No sales of Wheat reported.

POTATOES.—1070 sacks sold in lots at 1c; 100 do choice, 1 1/2c.

HAY.—A sale of 10 tons extra, \$15; 5 do \$13. PRODUCE.—Ere—450 sacks Potatoes sold in lots at \$1 per sack; Light sales of Oregon Onions at 6c per lb; 10 tons choice Hay at \$18; Sales of 400 gr. sacks Oregon Flour at \$11 25; Jobbing sales of 300 gr. sacks Domestic at \$13 @ \$14; Jobbing sales of sweet Eastern Corn meal at \$9 75; Sales of about 40000 sacks of Wheat, in lots, at \$1 @ 4 1/2; Sales of 700 sacks of Oats, in two lots, at 8 1/2.

PROVISIONS.—Sale of 50 firkins choice Butter at 28c; 10000 lbs Navy Brand

BOOKS FOR SALE.

WE HAVE received, and have on hand, the following works,—imported by **Fidler P. Fratt**—illustrative of the doctrines of the Church of Jesus Christ of **LATTER-DAY SAINTS**: they can be had by applying at the office of **THE WESTERN STANDARD**, 112½ Montgomery Street.

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Voice of Warning, cloth ..	do do calf ..	0 75
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do do calf ..	do do ..	1 25
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Y Perl o Fawr Ies	Cwsgl ..	0 50
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Los Angeles, May 7th, 1856. 12-17

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